l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

The channel between the *Kurilskaya Lopatka* and this iſland is 15 verſts in breadth; over which they paſs in ſmall boats, when the weather is fair, in three hours. This paſſage requires not only fair weather, but likewiſe a flowing tide. In the time of the ebb, the waves ſpread for ſome verſts, are rapid and white, and ſo large that even in calm weather they riſe two or three fathoms high. Both the Coſſacks and *Kuriles* have a ſuperſtitious awe and veneration for theſe waves; and when they row over them, offer them a ſacrifice by throwing chips made on purpoſe, imploring a ſafe paſſage; the pilots alſo uſe conjurations the whole way.

The ſecond *Kurilskoy* iſland, *Paromuſir*, is twice as large as the firſt. It lies north-eaſt and ſouth-weſt, and is ſeparated from the firſt by a channel two verſts broad, where one veſſel may lie in time of neceſſity, but not without danger, there being no proper place for anchorage: and if a veſſel parts from her anchor, ſhe will be in very great danger; for the ſhore here being ſteep and rocky, and the channel narrow, it is next to impoſſible for her to eſcape. There was a melancholy example of this in the year 1741, when one of our veſſels was caſt away here. This iſland is alſo mountainous, and has as many lakes and rivulets as *Schumtſchu*; and on both of them, there is no other timber than *Slanetz* and *Ernick* which are uſed by the inhabitants for fuel, and they build their huts of different kinds of wood which they find thrown on the ſhore by the waves from *America* and *Japan*; among theſe are ſometimes found pieces of ranfarn wood, of which ſeveral large one's were brought thence to me. The inhabitants of this iſland are right *Kuriles*, who came there from the iſland *Onneckoot*; but upon what account is not known. All affirm, that between the inhabitants of the two above-mentioned iſlands, and the moſt remote, commerce was formerly eſtabliſhed

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

The birches of

Kamtſchatka are much fuller of knots and hard excreſcences than thoſe of *Europe*; but of theſe knots they make very uſeful plates, ſpoons, and cups. Mr. *Steller* obſerved, that the white poplar near the ſea was quite porous and light, which he attributed to the ſalt water; that the aſhes of this wood, laid out in the open air, turned into a ſtony ſubſtance heavy and hard, which, the longer it lies, the harder and heavier it grows. This ſtone, when broken, ſhews ſome ſpecks of iron in its ſubſtance. Sallows * and alders † are the common fire-wood in *Kamtſchatka*. The bark of the ſallow is uſed for food, and that of the alder in dying their leather; as ſhall be related more at large in another place. They have the tree tcheremough‖ and the hawthorn ‡ of two ſpecies, one yielding a red, and the other a black fruit; of theſe they lay up a great quantity againſt winter: they have likewiſe the ſervice-tree ** in great plenty, whoſe fruit is eſteemed amongſt their moſt delicate confections.

Their principal nouriſhment is from the nuts of the ſlantza, which grows every where, both in hills and dales. This ſhrub, or tree, is truly of the cedar kind, only it is much leſs; and inſtead of growing ſtraight, it creeps along the ground. Its cones and nuts are not half ſo large as thoſe of the cedar: the *Kamtſchadales* eat them with the ſhells. Theſe, as well as the tcheremough and the hawthorn berries, are very aſtringent, eſpecially if eaten in any quantity. The greateſt virtue of theſe nuts is, that they are a good remedy againſt the ſcurvy, as all our ſeamen can witneſs: for in the moſt ſevere ſcurvy this is, as one may ſay, almoſt their only medicine; and from the tops of the ſlantza and cedar was their common drink made, ſometimes fermented, at other times drunk warm like tea; and orders were given by

* Salices.
† Alni.
‖ Padus foliis annuis. LINN.
‡ Oxyanthus fructu rubro et nigro.
** Sorbus.

the

l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

824 roll it about their legs, and it ſerves for ſtockings. The wo-
291 men wrap it round their bodies, from an opinion that the
842 warmth promotes fruitfulneſs. It ſerves to light their fires,
782 being eaſily kindled. On great holidays they bind garlands of
372 it about the heads and necks of their idols; and when they make any ſacrifice, or kill any wild beaſt, they offer ſome of this plant as an atonement, that the relations of the beaſt which is killed may be appeaſed. Formerly they did the ſame by the heads of their enemies: after having adorned them with theſe garlands, they performed ſeveral ſorceries, and then ſtuck them upon poles. The Coſſacks call this plant *tontchitze*.

3/4 Few plants are of more general uſe than the nettles; for
283 being without any kind of hemp, they would have no materials to make nets of for fiſhing, which is abſolutely neceſſary for the ſupport of life. They pull them up in the months of *Auguſt* or *September*, and binding them in bunches lay them to dry in the ſhade. When they dreſs them, they firſt ſplit them with their teeth, then peel off the ſkin, and beat them. After this they comb them, then ſpin them between their hands, and wind them up upon ſpindles. The thread of the firſt ſpinning, they uſe for ſewing, but to make their nets they double and twiſt it; which, after all, never laſt above one ſummer. The truth is they are very ignorant and unſkilful in this manufacture; and moreover they neither ſteep their nettles, nor boil their yarn.

1. [plant resembling cyperoides, which is dressed].

CHAP.

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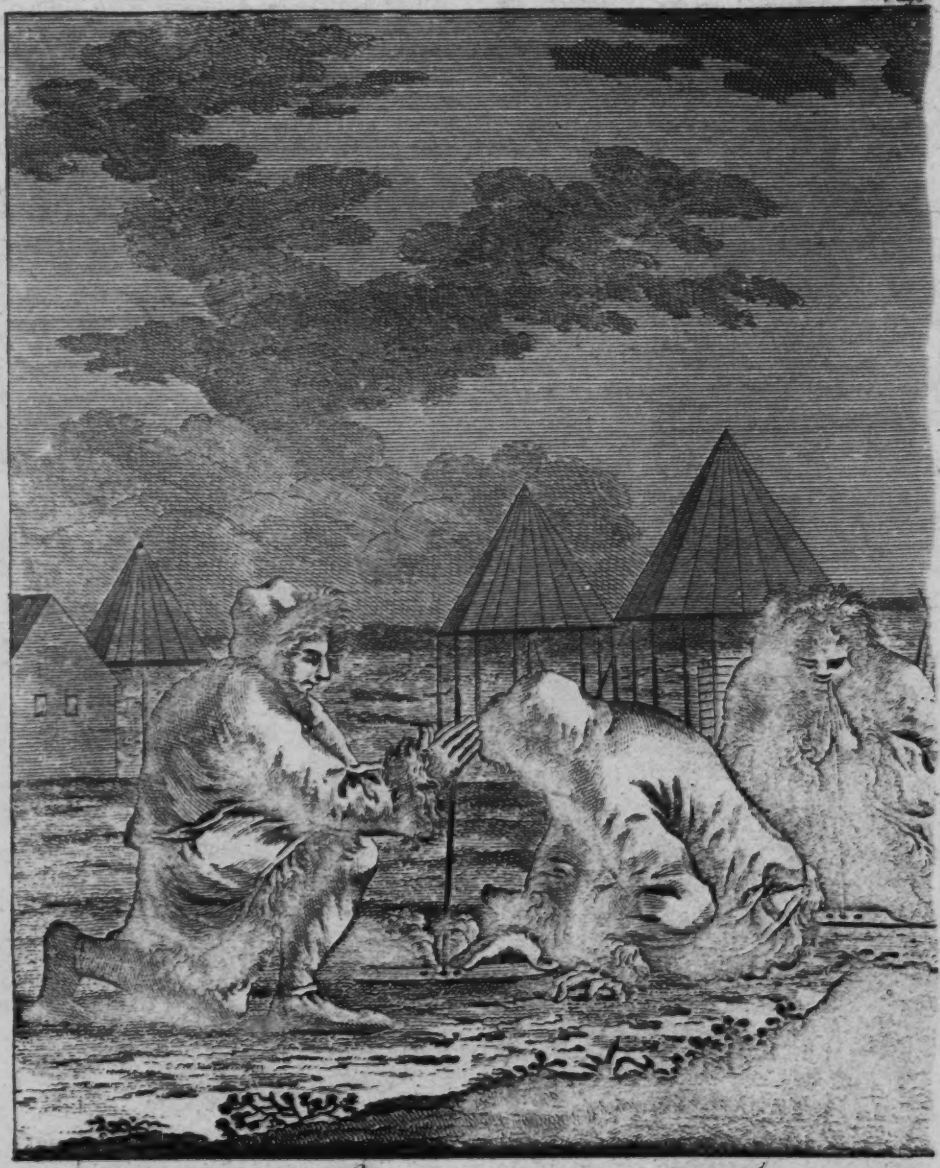


Method of producing Fire.

opposite p 184

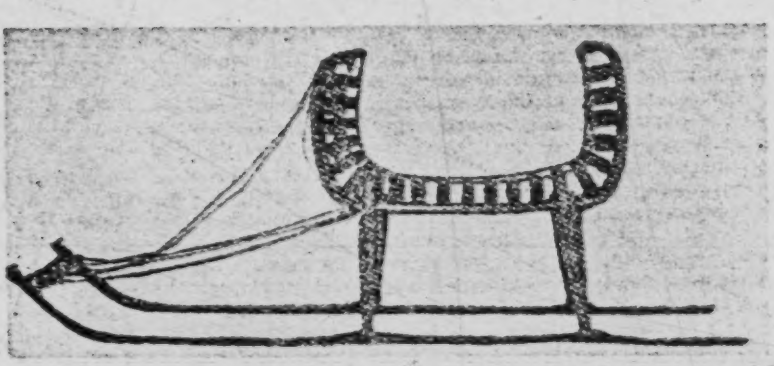
l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

a wooden handle. Of ſuch chryſtals were made likewiſe their arrows, ſpears, and launcets, with which they continue ſtill to let blood. Their ſewing needles they made of the bones of ſables, with which they not only ſewed their cloaths together, but made alſo very curious embroidery.

In order to kindle fire they have a board of dry wood with round holes in the ſides of it, and a ſmall round ſtick; this they rub in a hole 'till it takes fire, and inſtead of tinder they uſe dry graſs beat ſoft. Theſe inſtruments are held in ſuch eſteem by the *Kamtſchadales* that they are never without them, and they value them more than our ſteels and flints: but they are exceſſively fond of other iron inſtruments, ſuch as hatchets, knives, or needles; nay, at the firſt arrival of the *Ruſſians* a piece of broken iron was looked upon as a great preſent, and even yet they receive it with thankfulneſs, knowing how to make uſe of the leaſt fragment either to point their arrows or make darts, which they do by hammering it out cold between two ſtones. All the ſavage inhabitants of theſe parts are particularly fond of iron, and know how to manage it very curiouſly. As ſome of them delight in war, the *Ruſſian* merchants are forbid to ſell them any warlike inſtruments; but they are ingenious enough to make ſpears and arrows out of the iron pots and kettles which they buy; and they are ſo dextrous when the eye of a needle breaks as to make a new eye, which they will repeat until nothing remains but the point. Even at the time when I was there it was only the better ſort and thoſe that lived near to the *Ruſſians* that made uſe of iron or copper veſſels, the reſt ſtill preferring their wooden diſhes.

It is ſaid, that the *Kamtſchadales* knew the uſe of iron even before the arrival of the *Ruſſians*; that they received it from the *Japaneſe*, who came to the *Kuriliſki* iſlands, and once to the mouth of the river *Kamtſchatka*; and that the name which the *Kamtſchadales* give the *Japaneſe* of *Shiſman* comes from *ſhiſh*,

493



18th-century dogsled.

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handle. Later the horn was replaced by an iron tip. Gathering plants was women's work. Fishing and hunting were men's occupations, but the preserving of fish was in the woman's domain, as were the spinning of thread for the nets from nettle, the weaving of mats, and sewing of clothes. Krasheninnikov reports that preparing food, tending the dogs and all carpentry work were done by men.

The Russians found among the Itel'mens a highly developed neolithic technology. "The former Kamchatka metals, almost until the coming of the Russians, were bone and stones. They were used in the making of axes, knives, spears, arrows, lancets and needles," Krasheninnikov writes about the Itel'mens. Rock crystal was also widely used for knives and tips. Fire was made with a wooden drill. Food, mainly fish and meat, was cooked even in the early 18th century in wooden troughs, into which red-hot stones were thrown.

The only domesticated animal of the Itel'mens was the dog. Later, harness dog-breeding of the so-called Eastern Siberian type developed in Kamchatka. However, until the middle of the 19th century, the Itel'mens used their ancient sled with two pairs of arched staves and a saddle-like seat. At the time of Krasheninnikov's visit, the Itel'mens had gliding skis, but used mostly woven snowshoes. River navigation was by bat—narrow boats, hollowed out of whole poplar trunks. For stability and greater carrying capacity, two of these boats were sometimes tied together and covered to make a platform. Krasheninnikov reports that it took the Itel'mens three years to make a bat with a stone adze.

The Russians called the Itel'men villages in the 18th century ostrozhkas, or "little forts." They were situated along river banks and consisted of winter and summer dwellings. The winter dwelling was a semiunderground yurt, as it was then called by the Russians, with an entrance through the smoke-opening in the roof. The dwelling also had a side exit, but this was used only by women and children. The summer dwelling of the individual family was the so-called balagan—a pyramidal, grass-covered tent set on high platforms resting on piles. The ancient dress of the Itel'mens resembled Koryak and Chukchi dress.

Such, in its general features, was the material culture of the Itel'mens in the beginning of the 18th century. Analogous to the low level of material production were the primitive forms of social relations.

7:Lesseps T-3 (1787-88)1790 Kamchadal

252 properly ſpeaking, become perfectly pu-
262 trified. It is only in this ſtate of corruption that it attains the flavour moſt pleaſing to the delicate palates of theſe people. In my opinion the infectious odour that exhales from this fiſh, would ſuffice to repulſe the moſt hungry being; and yet a Kamtſchadale feeds voluptuouſly upon this rotten fleſh. How fortunate does he conſider himſelf when the head falls to his lot! this is deemed the moſt delicious morſel, and is commonly diſtributed into many parts. I frequently wiſhed to overcome my averſion, and taſte this ſo highly valued food; but my reſolution was unequal to it; and I was not only unable to taſte it, but even to bring it near my mouth; every time I attempted, the fetid exhalation which it emitted gave me a nauſea, and diſguſted me inſuperably.

262 The moſt common fiſh in Kamtſchatka
372 are trouts, and ſalmon of different ſpecies;

ſea

7:Lesseps T-3 (1787-88)1790 Kamchadal

262 sea wolves are alſo eaten; the fat of this fiſh
372 is very wholeſome, and ſerves them beſide for lamp oil.

136 Among the vegetables which are made
252 uſe of by the Kamtſchadales, the principal
262 are *ſarana* root, wild garlic, *ſlatkaia-trava*, or ſweet herb, and other plants and fruits nearly ſimilar to what are found in Ruſſia.

The *ſarana* is known to botaniſts*. Its ſhape, its ſize, and its colour have been deſcribed at large in the third voyage of captain Cook. Its farinaceous root ſerves inſtead of bread†. It is dried before it is

* By the name of *lilium flore atro rubente*.

† The Coſſacs uſe rye alſo, which makes a ſort of black bread, like that of the Ruſſian peaſants. Government allows them a certain quantity of rye flour, but it is inſufficient, and they are obliged to procure more at their own expence. Some of them lay it up in ſtore in order to profit by its future ſale.

uſed;